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ble the reader who so desires to prosecute his studies further for himself.  
P. E. WINTER.

*Essays.* Von WILHELM WUNDT. Zweite Auflage, mit Zusätzen und Anmerkungen. Leipzig, W. Engelmann, 1906. pp. vi, 440.

The *Essays* of 1885 have long been out of print, and many psychologists must have entertained the hope that their author would some day bring out a new edition of them; an edition enriched, perhaps by the addition of various important articles from the *Philosophische Studien*. The new edition has now appeared, and in a guise which makes the book one of extraordinary interest. Professor Wundt has reprinted the original essays (with the exception of the two on Animal Psychology and on Feeling and Idea) practically without change, and has appended to each essay a postscript—sometimes consisting of a couple of historical or autobiographical paragraphs, sometimes amounting to a new and separate treatment of the subject—expressing his present views upon the topics discussed. We thus have before us, in the words of the preface, "zwei Epochen wissenschaftlichen Denkens in zwei zeitlich getrennten Bildern einander gegenübergestellt." There is, probably, no single volume which better shows the development of psychology during the past twenty years, or which brings home more forcibly to the reader the range and depth of Wundt's influence upon that development.  
P. E. WINTER.

*The German Universities and University Study.* By F. PAULSEN. Authorized translation by F. Thilly and W. W. Elwang. New York, Chas. Scribner's Sons, 1906. pp. xvi, 451.

Professor Paulsen's book on German Universities is, as Professor Thilly puts it in his introduction, "the most satisfactory exposition of university problems and the most helpful practical guide in solving them, that has been published in recent years." And the present translation will, no doubt, satisfactorily replace Hart's "German Universities" for the English-speaking reader; that work, excellent as it is, dates from 1874 and is consequently quite out of date. Professor Paulsen first gives an outline of the historical development of the German university, and discusses the modern organization of the universities and their place in public life; then proceeds to discuss in detail the function of the university teacher and the ideals of university teaching; passes from teacher to student, and from instruction to study; and closes with an account of the particular university faculties. The volume ends with a bibliography, a list of the German universities, and an index of names and subjects.

The translation is for the most part acceptable, if it is by no means brilliant. "Talmi-elegance" is not a word that one would care to see incorporated in the language; and "it would not be dignified to write for such" is not a sentence that one can qualify as even talmi-elegant.

H. E. HOTCHKISS.

*A New Interpretation of Herbart's Psychology and Educational Theory through the Philosophy of Leibniz,* by JOHN DAVIDSON. William Blackwood and Sons, Edinburgh and London, 1906, pp. 191.

This treatise is, with a few modifications, a thesis accepted by the Senatus of Edinburgh University in 1905 for the degree of Doctor of Philosophy and is, to quote the words of the author, "an attempt to give a general, and, it is believed, a new interpretation of Herbart's psychological and educational theories so as to show the adequacy of his fundamental conceptions to meet at least some of the demands of a science of education. In particular, there is an attempt to show

first, that Herbart's psychological standpoint is the only intelligible and workable standpoint for the practical teacher; and, second, that from this standpoint such definite connotations can be given to the terms soul or mind, knowing, feeling, will, interest, and habit, that the terms so connoted become scientific and guiding concepts for educational practice."

The author first discusses some of the critics of Herbart, dissenting from those who, from the Kantian point of view, regard the theoretical foundations of Herbart's pedagogy as thoroughly unstable, and from the position taken by Dr. Hayward and other Herbartians, who, while admitting the incompleteness or even erroneousness of Herbart's metaphysics and psychology, maintain that this in no way militates against the practical value of his educational doctrines, which were not deduced from his philosophy. Dr. Davidson, on the contrary, maintains that if the Herbartian theory of education works in practice, it implies a sound psychological theory and that the logical procedure is to question whether Herbart has been rightly interpreted, rather than to assume a contradiction between theory and fact. He finds the key to Herbart in the philosophy of Leibniz and through this offers a new interpretation of Herbart. In order to make the relation clear, he devotes three chapters to the Leibnizian philosophy, discussing successively Leibniz's philosophical principles, his psychological standpoint, and his theory of feeling and will. He then proceeds to discuss Herbart's psychological standpoint in comparison with that of Leibniz, beginning with his definition of soul and taking up point by point the similarities and differences of the two systems and showing that the latter are more in seeming than in reality. He then discusses in a similar way, Herbart's theory of presentation, theory of feeling, theory of will, and concept of interest, summarizing the main points of his argument as follows: "Soul life is life in and through presentations and knowledge. Will is the movement of presentations or knowledge, and meaningless when regarded as separable from knowledge. Hence right knowledge *in movement* will imply right willing. But the soul life can be habituated to move in right presentations or knowledge by the educative instruction of the educator, which secures that the right presentations are sufficiently often repeated in the soul-life to become habituated soul activities. The conception of the 'Memory of Will' is adopted by Herbart to account for the growth of this habituated soul activity. The various habituated activities ultimately form the soul-life into an organized instrument—an organon called interest—which wills, in the truest and highest sense of willing, the moral life of thought and action." Then follow chapters on the fallacy of formal education, individuality, and many sided interest, and interest versus self-realization as the first principle of education. The book is throughout clearly and logically written and is a valuable contribution to the philosophy of education.

THEODATE L. SMITH.

*The Origin of Life*, by J. BUTLER BURKE. Chapman & Hall, London, 1906. pp. 351.

In Nature, May 25th, 1905, Mr. Burke published a short account of experiments carried on by him in the Cavendish Laboratory at Cambridge, which evoked great interest and much discussion. A somewhat more elaborate account appeared in the September number of the *Fortnightly Review*. These experiments dealt with certain forms of radio-activity, and in the course of them Mr. Burke discovered certain minute bodies, which he named radiobes, and which he claimed exhibited certain characteristics of living matter. He characterizes